THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

No. 14, Vol. XXXV. Tuesday, April 8, 1873. Price One Penny.

THE MORMON QUESTION.

(From the New York World.)

Washington, March 1.

The contradictions of fact and the variety of opinion expressed in and out of Congress on the legislation (which has passed the Senate) relative to the real condition of affairs in Utah, have induced your correspondent to solicit the views of the Representatives of Utah here in the person of her delegate-elect and her present delegate, with the following result:—

Correspondent.—I have desired this interview, Mr. Delegate Hooper, that I might be able to lay before the readers of *The World* some information concerning the condition of affairs in Utah from your standpoint. There are all kinds of reports through despatches and correspondence from there, and the public are led to believe that a state of things but little short of anarchy prevails there.

Mr. Hooper.—I shall be pleased to give you any information in my power about Utah and her affairs, for there is a side to this question of which the public rarely get any knowledge. The people of Utah are grossly misrepresented by the reports which have been put in circulation about them. The President of the United States has been persuaded to believe them, and has issued a message to Congress on the subject. He intimates that the administration of the law in Utah has been taken out of the hands of the judges which he has appointed, and that their action has been interfered with. These are grave charges to make against a community. If they were true, Congress would be justified in taking the matter in hand. But the President has been misinformed, and an investigation into the affairs of the Territory will prove that facts have been strangely perverted.

Cor. — The widespread impression concerning Utah is that Brigham Young and the local Legislature have constituted themselves a power higher than the President and the Congress of the United States. They have enacted laws, it is said, which place the selection of juries in the hands of men who take good care that no jury is empanneled that will convict a Mormon, and they virtually say to the Federal judges and officers: "You cannot enforce your laws, and we set you at defiance."

Mr. H.—I know these statements are made, but they are untrue. The

mode of selecting juries in Utah is the same as that pursued in many parts of the country. The county court of each county, at its first session in each year, selects from the assessment rolls fifty names of persons eligible as jurors. These names are written on slips of paper and deposited in a box, the box is shaken up, and the jury panel drawn therefrom promiscuously. These juries have indicted and convicted Mormons and non-Mormons alike, of crimes whenever the evidence has been sufficient, and until now they have been credited with fairness in deciding cases in which Mormons and non Mormons have been parties to the suit. A case in point occurs to me now. A young man, a Mormon, assailed a non-Mormon for some offence, real or imaginary, and killed him. He was arrested, tried, and executed therefor. His being a Mormon did not save him from justice.

C.—Do not your authorities contrive to exclude the Gentile element from the juries?

Mr. H.—They do not. If the jury list of the past few years be examined, it will be found that non-Mormons have been selected as jurors. They have not been as numerous as the Mormons, for the latter outnumber the others nine to one; but they have had a larger proportionate representation on juries. Many of the non-Mormons do not pay taxes, being transients, and the selection for jurors is from the tax-payers.

C.—It is argued, however, that while the selection of juries is left to your local authorities, it is useless to make any effort to enforce such laws of the United States as do not accord with public sentiment there. Polygamy, for instance, is practised there. General Grant in his message refers particularly to that system. How can it be reached when the men who largely compose the juries may be polygamists, or believers that polygamy is not a crime?

Mr. H.—You may not know—I know it is not generally understood—that there has never been an attempt made to prosecute for polygamy under the law of 1862. In the attempt to convict Brigham Young and others in the fall of 1871, a Territorial statute against lascivious cohabitation was used by the judge. This became law through Brigham's own signature when he was Federal Governor of Utah, and was no more intended to apply to plural marriage than to single marriage. It is said Mormon juries will not convict; but is it fair to say so, and to ask for a different mode of selecting juries, when they have never been tried?

C.—Do you mean to say that they would indict and find verdicts against polygamists?

Mr. H.—Of course I cannot say what they would do. The prevalent opinion in Utah is that the law of 1862 is unconstitutional. The Mormons claim that they were commanded of God to practice plural marriage, not to gratify licentiousness, but to save women and to raise a righteous offspring. It was a part of their religion in 1862, and had been for many years. They claim, therefore, that the passage of a law making it criminal was in violation of the first amendment of the Constitution, which says that Congress shall make no law prohibiting the free exercise of religion.

C.—Well, but suppose that a colony of Thugs were to practice their system of murder in the United States, should we not punish them because they would claim that it was their religion, and that under the Constitution they had a right to its free exercise? Or suppose that the burning of widows were to be attempted here as formerly practised in Hindostan, would we have to permit it because it should be called religion?

Mr. H.—My people claim that there is a wide distinction between these practices and that of polygamy. The one destroys life, the other perpetuates it. One is *malum in se*, or an act which is in and of itself a crime, and the other is *malum prohibitum*, an act which is made crime by law. The Bible, which Christendom receives as authority, and on the moral teachings of which its laws are based, declares murder to be a crime, it declares adultery to be a crime, but it nowhere prohibits the marriage of more than one woman to one man. This, however, is trenching on theology, with which I do not profess to have much familiarity.

C.—The dispatches from Utah report great excitement and alarm among the people there. I see it stated also that the Mormon leaders are trying to obtain some foothold in Mexico or the Sandwich Islands, to which to flee in case the law is enforced against them. Do you think if Congressional action were had they would desert Utah?

Mr. H.—No, sir. To what place could they go and be less exposed than in Utah? If they were to go to Mexico, with their industry, temperance, and thrift they would soon accumulate wealth. In such a country they would make their homes a paradise, and the cry would be raised against them then, as it now is, to excite prejudice, under cover of which they could be robbed. As to the Sandwich Islands, though there is a plantation on Oahu owned by some of my constituents at which the native Mormons are gathered and taught habits of industry, yet the removal of the people to that quarter has never been contemplated.

C.—The scheme of settling an island or group of islands in the Pacific, it has been thought would suit Brigham Young. By such a move he would escape collision with the government or its laws, would secure a place where he could erect a government to suit himself and to which he could gather converts with ease; and with his administrative talents and the people's union and industry, lay the foundation of an important and wealthy power. In view of the complications and difficulties that are likely to arise at any time I should think that such a plan might have fascinations for him. With the mines and other advantages which Utah now possesses, Brigham and his people might be able to sell to advantage.

Mr. H.—Apart from the great obstacles in the way of a wholesale emigration of a people as numerous as the Mormons in Utah, there is an insuperable objection to such a plan. The Mormon belief forbids the idea of their leaving the continent. They love America as the ancient Jews did Canaan. They have come from all quarters of the earth to be here. It is to them the promised land, the land of Zion. They are attached to republican institutions, and value the Constitution of the United States as a sacred instrument which its framers were inspired to write and the colonies to accept. They have been persecuted in counties and States; but that was mobocracy. Under the Government they have enjoyed their liberty, and while properly administered they always will have all the rights and freedom they desire. No, sir; Utah they think, is the best spot on earth for them at present, and there they intend to remain. Let the Mormons leave Utah and she would soon resume her ancient sterility and be valueless. Their removal is not the end those who are making the present outcry desire. They want to get the government of the Territory, of the counties and cities into their hands. By suitable legislation on the part of Congress they hope to do this. With it they have an idea they could hang, imprison, or scare off Brigham Young and other leading Mormons. They never saw such opportunities for making money as there are in Utah, if they could only have their way. The cities, counties and Territory are free from debt. The taxes are light. One per cent. is the combined county and Territorial tax. Outside of Salt Lake there is scarcely any city tax, and there it is trifling. The ring of persons who are crying for legislation would, if they could handle the funds, test the capacity of the various branches of the Government to carry one or two millions of bonds.

C.—This may be so; but it is difficult to make the country believe that the accusations against the people of Utah of being disloyal, of disregarding the laws, of interfering with strangers, of embarrassing the action of the United States officials who have been sent there, are entirely without foundation. Utah is attracting attention. The value of her mines and her commanding position are being recognized. The rights of citizens must be respected there, and how can Congress avoid legislation upon the subject?

Mr. H.—From whom do these accusations come? Do you hear of men of capital who have invested in the Territory urging legislation? Are not the prime movers in this matter men who

expect to derive advantages from it? The United States Supreme Court early last summer checked the usurpations of a Federal judge in Utah. Then it was determined by him and his set that there must be Congressional legislation to enable him to do with law what he had tried to do without it. He refused last September to issue an order for the empanneling of a grand jury, though asked to do so by the United States Attorney. The object of this was plain. If a grand jury was summoned, and they should indict persons accused of crime, as they always did when evidence was presented to them, it could not be said that the enforcement of the law is impeded and the Federal courts are powerless in Utah. Where, then, would be the necessity for legislation?

C.—You, then, are opposed to legislation by Congress?

Mr. H.—Yes, sir. I deem it unnecessary. The legislators of Utah have shown an honest desire to shape and enlarge the laws to accommodate the new conditions. At the last session but one of the Legislature, seeing the necessity for a civil code, they passed one of 605 sections, framed on the basis of the New York code. At the last session they partly prepared a criminal code, which only failed to become a law because there was not time to pass it in the forty days provided by the organic act of the Territory.

C.—You deem legislation unnecessary; but will the country be satisfied without something being done?

Mr. H.—If not, then let a commission of reliable, wise and impartial men be sent to Utah to thoroughly examine both sides of the question there. Then if legislation must be enacted, let it be based upon a knowledge of what is required.

C.—Would such a commission be satisfactory to all classes?

Mr. H.—It is what the great majority of people there, regardless of sect, want, if there must be action of some kind. Members of both Houses are receiving dispatches from influential constituents urging the appointment of a commission.

C.—Your Probate Courts are greatly complained of. It is said they interfere with the administration of justice by the Federal courts; that they take the administration of the law out of their hands. When the Federal Courts have committed persons accused of crime, it is charged that they are released on *habeas corpus* by the Probate Courts; that, in fact, the latter are judiciary independent of the Federal Courts.

Mr. H.—That this charge is not correct is plain from the fact that the right of appeal from the Probate to the District Court is accorded and freely exercised. Under the laws of Utah the power of the Federal court over the inferior courts is almost absolute. It is true that the Probate Courts of Utah have enlarged powers. There has been a good reason why they should have them. Until quite recently all the Federal judges have resided in one district—at Salt Lake City. In the other districts, years have sometimes elapsed without courts being held. Even now they are held but rarely. The Legislature had the choice between giving the Probate Courts criminal jurisdiction, or leaving the people to form their own courts or go without any. There is but one instance in the history of Utah of a Probate Court issuing a writ of *habeas corpus* to release a prisoner from the custody of a Federal officer. It was in the case of Brigham Young. He had been in confinement for several months. The action of the court which imprisoned him was, by the decision of the United States Supreme Court, declared in effect illegal. For days after that decision was rendered, and when its tenor was notorious to the entire country, he was still kept in custody and his release was refused. He then applied to the Probate Court for a writ of *habeas corpus* and got one and his freedom. I related the circumstance at the time to a high functionary here. His reply was that he guessed that the Probate Court had as much right to release as the United States Marshal had to hold him.

Cor.—It is a cause of regret to many persons that Brigham Young does not get a revelation to abolish polygamy. It is generally admitted that apart from this the people of Utah would be valuable citizens. They are said to be frugal, industrious, and enterprising;

but by clinging to polygamy they give their enemies advantages over them. Where it is known that such an obnoxious feature is engrafted on their social polity, it is not difficult to spread slanders about them. There is a determination to put polygamy down. It is felt that sooner or later that system must be crushed out; and there are advocates of strong law, and, if need be, stronger repressive measures.

Mr. H.—I am aware that such methods of reaching it are sometimes advocated; but are they the best? What people were ever converted by such means? Every attempt at legislation against them and their religion they accept as an evidence of its divinity. If it were not of God, say they, would 40,000,000 of people, with all the advanced agencies of the age—the pulpit, the press, the railroad, the telegraph, and unbounded wealth at their command, give themselves any concern about the religion of 130,000 of their fellow-citizens who are being hemmed in and surrounded by their civilization? They would view legislation by Congress as a confession of doubt as to the power of modern systems and ideas, an admission that by might only, with all the odds against it, could Mormons be put down. You can imagine what effect this would have. I have reflected much upon this subject. The true way to deal with this question is to avoid legislating upon it. Railroads are being built in Utah—mines are being opened—emigration is flowing in. The two systems are brought face to face. My constituents do not shrink from the contact. Comparatively poor, not mighty in numbers, not profoundly learned, they have everything to lose and nothing to gain, unless indeed the system, as they believe, be true. The Mormons may be in error, but it required such religious fervor as theirs to make the Utah of to-day possible, to open up the great Western Territories to settlement, and to prepare the way for the completion of the great trans-continental railway a quarter of a century before it could have been built had they not settled Utah when they did. The Mormons may be wrong; but they have done their share in extending our empire, in discovering the best method of redeeming and making fruitful the sterile deserts of the Great Basin, and in showing the world what great results can be accomplished by co-operative industry.

THE SAINTS vs. THE SAINTS.

The Utah bill: A bill founded on false pretenses, oppressive in its provisions, and demonstrating the utter ignorance and equal indifference to their duty of the majority of the Senate of the United States, was taken up and passed on Wednesday. It should have been entitled, "A bill to worry and oppress the people of Utah; to interfere with their domestic relations and religious belief, and to drive them, if possible, into a war in which they may be stripped and pillaged." Whatever may be the theological views or household practices of the Mormons, they are their own. With the one the Constitution expressly forbids all interference; the other—as any novice in legislation ought to know—does not fall within the province of law-making. It lies below the place where government begins.

The people of the Territories of the United States are at the mercy of Congress, being without representation. This should impress upon members the obligation they are under to treat them with that consideration to which the helpless are entitled. They are a common constituency, whose rights each is bound to see protected. However justly or sincerely the shining lights of the world—of which Congress has its proportion—may condemn the beliefs or abhor the practices of these subjects of the Government, there is no denying their humanity. They are men and women, endowed by nature with the same rights as other men and women: rights which can neither

be taken away nor diminished without criminality on the part of those by whom the robbery is committed. They are sincere; the sufferings which they have borne for the sake of their faith, leave no doubt of their sincerity. If they have now and then done that which would better have been omitted, let those who would condemn them remember the provocation. Few people of modern times have been more vilely slandered, few more perseveringly pursued; and the slanders have been invented as the means to justify the persecution. Portray them as vile as they have been represented: they have been surrounded and tormented by those who are viler. Human wolves followed and snarled at their heels all the way of their wearisome pilgrimage from Illinois: such a pilgrimage as no people, from any other than a religious purpose would ever have undertaken.

Human beings who have made such sacrifices for their faith are apt to resent interferences in its enjoyment with bitterness. There are no hatreds which bear any comparison in their intensity with theological hatreds. The Mormon has been intense against the blasphemer of his creed and the defamer of his practices, and he would have been either more or less than human had he been otherwise. Is he to be punished for this? Is this a justification for robbing him of rights whose sacredness and inalienability we, in the persons of our ancestors, claim to have been the foremost to discover and declare? Is it here that can be found an excuse for laws, not to pursue and punish guilty individuals, but to establish that which is itself persecution, and leads directly to conflict and robbery?

It is humiliating that in the advance of this movement, its prompter, and the force which turns a spirit compounded of covetousness and intolerance into a legislative fact, is the President of the United States. It is here that the country encounters the danger which comes from having at the head of the State a man who is not a statesman, and who is compelled to rely upon the promptings of others for the direction of his acts. What feelings of private dislike General Grant may have against the Mormons, it is not in order to inquire; but why a man, who is in general placable, should, in this case, exhibit the phenomena of combined malice and bigotry, is a question that many have found difficult of solution. That he will interpose his dissent to this bill of abominations is not to be expected. — *Washington Capital, March* 2.

CHANGE SUGGESTED.

"Scrutator" in writing to the *Deseret News* under date of March 10th, says:—

As this is a republican government, ostensibly at least, it is presumable that the policy of selecting public officers, whether by popular or representative election or by executive appointment, involves a respectful regard to the wishes of the people whom the duties of those officials immediately affect. President Grant has announced himself in favor of this truly republican policy, so far as to profess to be minded to make a practice of selecting Federal appointees for a Territory from among resident citizens, a practice worthy of commendation, and if it means selecting those appointees from among those resident citizens who are not only qualified for public office, but who are the choice of the clearly manifested majority of the whole of the resident citizens, it will be worthy of all commendation, because it will be strictly, in spirit and in operation, in accordance with the republican principle of self-government upon which the fabric of the Federal Union was based. So far as this principle is not adhered to in the appointment of public officers, the spirit and operation of the government are not republican, but imperial, dictatorial, autocratic, and in the hands of many men would be despotic, tyrannical, in diametrical opposition to that fundamental republican principle of having due regard to the choice of the people.

There is no sound reason why the

people of this Territory should be treated in pursuance of any other policy than the sensible and just one above named. To rule over them imperially while a Territory constitutes a poor training for the time when they will be called upon to exercise the full rights of republican citizens under a State government, which all States are required to have as the one essential prerequisite to the condition of Statehood.

Changes are being made in the Federal officials for this Territory, and certainly changes were needed. Of others there are rumors as being either facts accomplished or proposed. While these changes are in course of effectuation, it may not be amiss to propose one which certainly, in the opinion of every sober, intelligent and candid citizen, ought to have been made long ago. Reference is here made to the office of Chief Justice of the Territory, not that I, decidedly as I consider the present incumbent incompetent and unfit for his high position, wish him to be removed, unless a better, a less bigoted, a more impartial judge were to be appointed as his successor, which I should be very sorry to hear could not be readily found.

Why would the removal of the gentleman now occupying that important office be likely to prove beneficial? For many good and sufficient reasons.

He is not considered an impartial judge, but excessively prejudiced against the majority of the citizens, solely on account of their religion.

He came to this Territory, judging by his own words, with this chief end in view—to overthrow the religion of the majority of the citizens of the Territory.

This design has manifestly so biassed his judicial acts that he is incapable of administering an impartial judgment.

For a long time after his arrival his official course of procedure was illegal and unconstitutional, so decided by the unanimous voice of the Supreme Court of the United States.

Since the reversal of his procedure by that court, he has manifested no sufficient signs of apprehension of the illegality of his proceedings.

He is considered by most of the citizens, as they think with ample reason, an obstruction in the way of justice, rather than a faithful administrator of the same.

He is generally understood to be one of those who have worked hard and persistently to procure special legislation of a kind the very antipodes of everything republican.

For these and many other reasons, it is very generally concluded that he is exceedingly unfit to hold the high place of trust and responsibility to which he has been called, and, therefore, that he ought to be replaced by a more suitable person at the earliest convenience of the Federal executive department.

About Lying.—The late Rev. Dr. McLeod was proceeding from the manse of D—— to church, to open a new place of worship. As he passed slowly and gravely through the crowd gathered about the doors, an elderly man, with the peculiar kind of wig known in that district, bright, smooth, and of a reddish brown, accosted him. "Doctor, if you please, I wish to speak to you." "Well, Duncan," says the venerable doctor, "can ye not wait till after worship?" "No, Doctor, I must speak to you, for it is a matter on my conscience." "Oh, since it is a matter of conscience, tell me what it is; but be brief, Duncan, for time presses." "The matter is this, Doctor: Ye see the clock yonder on the face of the new church. Well, there is no clock really there—nothing but the face of a clock. There is no truth in it, but only once in twelve hours. Now, it is in my mind very wrong and quite against my conscience, that there should be a lie on the face on the house of the Lord. "Duncan, I will consider the point. But I am glad to see you looking so well; you are not young now; I remember you for many years; and what a fine head of hair you have still!" "Eh, Doctor, you are joking now; it is long since I have had any hair." "Oh, Duncan, Duncan, are you going into the house of the Lord with a lie upon your head?" This settled the question; and the Doctor heard no more of the lie upon the face of the clock.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 8, 1873.

EMIGRATION.—As the new season advances, the Saints naturally enough begin to inquire concerning our emigration operations, while those who are already preparing to be numbered among our first emigrating company are, no doubt, awaiting some intelligence to be given through the STAR relative to the times of departure, price of fares, &c. Until the present week we have been unable to answer questions on this subject with any degree of certainty, but had been led to believe that the season would set in earlier than of late years. Through information, however, furnished us by Elder W. C. Staines, we feel perfectly safe in saying that our first company will not leave these shores before the middle of June; and that although contracts have not yet been determined on, the fares in all probability will be the same as those of last year.

Timely definite notice will be given in the STAR, to enable those intending to go in the first company of this season, to get ready for the journey.

ARRIVALS.—It affords us much pleasure to announce that Elder Erastus Snow, of the Twelve Apostles, and Elders Wm. C. Staines and Joseph Birch, arrived in Liverpool on Wednesday, April 1st. Elder Snow again visits England after an absence of twenty years, of which nearly the last twelve years have been spent in the onerous labors and duties of establishing and presiding over the Southern Utah Mission.

Elder Snow will remain in Great Britain until he goes to join President Smith's Party at Trieste or at Vienna, the latter part of this month or beginning of May. In the meantime he will attend such of the Conference meetings as may take place during his stay.

Elder Staines will remain but a short time in England. He will return to New York in the beginning of June to superintend, at that point, this season's emigration business.

Mrs. Feramorz Little and Mrs. P. A. Schettler accompanied the before named Elders. These ladies have come to join their husbands, who are with President Smith's Party.

MINUTES OF A CONFERENCE

HELD IN LIVERPOOL, SUNDAY, MARCH 30, 1873.

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11 a.m.

Utah Elders present:—James G. Bleak, and George F. Gibbs, from the Liverpool office. Conference presidents: John Neff, Liverpool; S. S. Jones, Sheffield; M. H. Hardy, Leeds; E. A. Box, Manchester.

Traveling Elders—Erastus W. Snow,

Birmingham; Junius F. Wells, London.

Meeting opened by singing. Prayer by Elder E. A. Box. Singing.

President Neff gave a report of his travels in the Conference, and said the Saints were a good, warm-hearted people, and he had labored with much satisfaction amongst them.

He then read the financial and statistical reports of the Conference for the half-year ending December 31st, 1872, from the latter of which it appears that the Conference consisted of 14 Branches, 59 Elders, 19 Priests, 9 Teachers, 11 Deacons, and 230 members: Total, 328.

He next presented the authorities of the Church in Zion, and the European mission, which were unanimously sustained by the votes of the congregation. Elder James G. Bleak then proposed that we sustain Elder John Neff as President of the Liverpool Conference, by our faith, prayers, and good works, which was seconded and carried unanimously.

Elder M. H. Hardy spoke upon the principle of Gathering, and referred to the great work which the Latter-day Saints have to perform. He bore testimony to the truth of the Gospel, which has been restored by God in this generation, and urged the Saints to render implicit obedience to the laws of life and salvation.

Elder S. S. Jones spoke upon the amount of persecution which has followed the Saints from the organization of the Church up to the present day; showing clearly that the popular feeling of the world is contrary to the principles of truth and righteousness, but said if the Saints will be faithful and keep the commandments of God, they need not fear; the arm of the Almighty is strong and will ever be stretched forth in behalf of his Saints.

The principles of the Gospel are plain and easily understood, but the world reject them. Whether the world receive or reject the truth, it still remains the same; and it is our duty as Latter-day Saints to bear testimony to the world, and then it is at their own option whether they receive or reject it. He earnestly exhorted the Saints to abstain from every-thing which would be detrimental to their well-being, and hoped they would do all in their power, by perseverance and economy to gather themselves to Zion.

Singing. Prayer by Elder John Schofield.

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3 p.m.

Singing. Prayer by Elder S. S. Jones. Singing.

Elder E. A. Box in speaking upon the principle of Gathering, said the Saints go to Zion because it is a command of God, and if any of the Saints should gather, with any other determination than to do the will of God, they may expect to meet with disappointment. If the Saints wish to obtain the blessings of God, they must live for them, whether in this country, or in Zion.

Elders Junius F. Wells, and Erastus W. Snow made some interesting remarks, showing that the Gospel taught by the Savior and his Apostles, was the same as that which is now taught by the Latter-day Saints. They testified to the power of God which has been manifested to them through obedience to the Gospel, and invited all persons to an investigation of its principles.

Elder George F. Gibbs said:—The Gospel which we have embraced is a work of importance—it teaches us how to live, and how to govern ourselves—also how to bring up our families in a way and manner which will be acceptable in the sight of God. He showed in the course of his remarks, that the Saints have much to be thankful for, and it is the duty of every Latter-day Saint to show to the Almighty an appreciation of blessings, by a faithful discharge of duty.

Elder James G. Bleak made some concluding remarks.

Singing. Benediction by Elder James G. Bleak.

The Hall was well filled at each meeting; a good spirit prevailed, and all present appeared fully satisfied.

JOHN H. BURROWS,
Clerk of Conference.

A foolish friend is more troublesome that a wise enemy.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 205.

Through the intercession of Judge J. K. Kane, of Philadelphia, the father of Colonel Thomas L. Kane, (whose fair and truthful statement of the situation of the Saints when driven out from Nauvoo, was concluded in the last number) permission was obtained, from the President and Department of Indian Affairs at Washington, for the Saints to remain during the winter on the lands of the Pottawatomies. Col. Kane, when detained among the Saints some time previously by sickness, received such kind treatment from them that he wished to repay it by using his influence in their favor, and especially to secure to them the right of remaining where they had established their winter quarters until they could proceed on their journey. Sickness had prevented him from doing so himself, but his father had acted for him as was shown by the result. On recovering from his sickness, Colonel Kane wrote to Elder William Richards that he also intended to secure a lease from the government of the Omaha lands on which some of the Saints were located, and said—"Trust me, it is not fated that my forces shall depart before I have righted you at the seat of government, and have at least assured to you a beginning of justice besides an end of wrong."

At the time the Saints were forced to leave Nauvoo, those who took part with them, or were friendly with them, and who were termed by the mob "Jack Mormons," also had to leave. Immediately after their expulsion, this class of persons appealed to Gov. Ford to use his influence to reinstate them in their possessions. The Governor all at once grew valiant, summoned a posse of one hundred and forty men and marched into and took possession of Nauvoo. Whether he did this from a desire to see justice meted out to at least a portion of the innocent citizens of Nauvoo, or with a view to display his authority in an ostentatious manner, and hoping to make it appear to the public that he was not, nor ever had been, remiss in attending to his duties, we will not say; but he certainly did not act with becoming dignity while in Nauvoo, for he spent a great portion of his time carousing with the leading members of the mob party there. But though he might have been in favor of and on friendly terms with them, the mob forces generally did not feel so well towards him, for the favor he had shown the "Jack Mormons." The mob held a meeting in Carthage, at which resolutions were passed to the effect that as soon as the Governor's troops should leave Nauvoo the "Jack Mormons" should be again expelled and even "less tenderly than they were before." These resolutions were published in their organs, the *Warsaw Signal* and the *Quincy Whig*. A few days subsequently the mob held a meeting in Nauvoo and warned the "Jack Mormons" that they must sell out their property to them at some agreed valuation and then leave the city, or they would again expel them. The "Jack Mormons," however, did not seem disposed to accept the terms, but preferred running the risk of being driven. Ten women, representing themselves as a "committee of the anti-Mormon women of Hancock County," waited upon Governor Ford, and presented him with a package which, when opened, proved to contain a petticoat, expressive of the contempt in which they held him. The action of the Governor did not make matters any better for the sale of the property of the Saints in Nauvoo, for the disposal of which A. W. Babbitt, J. L. Heywood and J. S. Fullmer remained in Nauvoo. Though they had still some hopes of being able to sell or lease the Temple and some other property, there was poor encouragement for them to stay there longer when they saw how little influence for good the Governor wielded, and the still rabid disposition of the mob.

During the month of November the Mormon Battalion suffered severely from scarcity of food. Many were also sick. On the 10th Lieut. W. W. Willis was ordered to return to Santa

Fe with all the sick—fifty-six in number, and they accordingly started back with one wagon, four yoke of poor oxen and rations sufficient to last the men only five days, to go a journey of three hundred miles. The parting of these men with their comrades was very affecting. They had become endeared to one another by the ties of the Gospel and the association of the journey, and the chances were strong against their ever meeting again. In proceeding on their journey the battalion were reduced to such straits for food, that to stay their hunger they cut up raw hide in fine pieces and made soup of it. The poor work oxen that were used to draw the wagons when so reduced in flesh that they presented the spectacle of walking skeletons, and were forced to give up from sheer exhaustion, were utilized in the only way they could be then—they were killed and distributed among the starving men, who ate every particle of them that could be eaten with an avidity and relish difficult to be imagined by any person who has not experienced what those men then did—starvation. When unable to find other food to subsist upon, some of them actually plucked the wool from the sheepskins that were used under their pack-saddles, and then roasted the hides and ate them. They had to cross deserts in their march, traveling at times all day long and even then camping at night without finding water, with which to quench their thirst. The guides who accompanied them were unacquainted with the country through which they passed, never having traveled the route before. They had branched off from the road and were trying to find a new and shorter route to California than that leading through the settlements of Sonora, much farther to the south. Colonel Cooke, the officer in command, told his men that he had seen hard service as a private soldier, and endured forced marches with his knapsack on his back, but his suffering would not compare with those of the men under his command. The endurance of every man was put to the test, and quite a number of them were forced to succumb, as their swollen tongues and parched lips attested their extreme thirst, or their worn-out constitutions failed to furnish the strength to proceed further.

THE CREDIT MOBILIER SCANDAL.

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For more than two months several committees of each house of the American Congress have been engaged in the so-called "investigation" of a most extraordinary scandal. During the late presidential canvass it was alleged that a number of members of both houses of Congress had been guilty of selling their votes for money—of receiving bribes from a corporation known as the "Credit Mobilier of America." This corporation was "a ring" inside the Pacific Railway Company. It consisted of a number of the officers and directors, and it had built the line owned by that company; and it was said to have done so, not only at the cost of the company, but at the expense of the United States Government, and at great profit to itself. What it had done had not been accomplished without much "friendly legislation" on the part of Congress; and this legislation, it was alleged, had been procured by the aid of the members whose votes had been secured either by gifts of money or stock, or by pretended sales of stock to them at prices much below its real value. The list of the accused parties was a long and brilliant one. The then vice-president, Mr. Colfax, headed it, and his name was followed by those of Mr. Wilson, then senator for Massachusetts, and now vice-president; Mr. Logan, senator for Illinois; the Rev. Mr. Harlan, senator for Iowa; Mr. Patterson, senator for New Hampshire; and something like a score of members of the lower house. From nearly all of the accused arose a chorus of indignant denial—Mr. Colfax, Mr. Wilson, and Mr. Harlan being especially emphatic and categorical in the assertion of their innocence.

The charges at this time were generally disbelieved, and were set down as an electioneering canard—an impression deepened when, after the election and the triumph of the republicans, Mr. Colfax delivered before the admiring audiences of several "Young Men's Christian Associations" a lecture entitled "Does Calumny Pay?" and Mr. Harlan, at a conference of the Methodist Church, publicly gave thanks to heaven that his character had been saved. But the newspapers continued to clamor for an investigation; and when Congress assembled each house ordered that an investigation should take place. Ere long it became apparent that there was only too much truth in the accusations; and as the matter grew in importance, committee after committee was appointed, until two for the senate and three for the house had been set to work to unravel the mystery. And now a still darker page of iniquity was unfolded; for some of the incriminated gentlemen, cruelly embarrassed by the conflict between their denials and the evidence, sought to exculpate themselves by perjury. Among these was Mr. Colfax, who, having declared in speech and writing that he had never received any of the stock in question, was confronted by the manager of the bribery business, Mr. Oakes Ames, a member of Congress for Massachusetts, and the head of the Credit Mobilier. Mr. Ames deposed before the committee that he had paid to Mr. Colfax on a certain day $1,200 as dividends on Credit Mobilier stock held by Mr. Colfax; that unhappy gentleman replied under oath that he had never held a share of the stock, nor received a penny from Ames; and then was struck dumb by the production by the latter of an account book, in which the payment was duly set down, and by evidence that on the day after the payment Mr. Colfax had deposited at his bankers the identical sum in question. It required several days for Mr. Colfax to invent his reply to this unexpected proof of his guilt; but at length he came forward with the lame story that by a remarkable and most unfortunate coincidence he had on the day named received from a person now dead, in an unregistered letter now destroyed, a present of $1,000, and that the remainder of the $1,200 he had received on the same day from his stepfather. Mr. Harlan, whose denials had been as fervent as those of Mr. Colfax, was proved to have received a gift of $10,000 in money from the Credit Mobilier. The guilt of Senator Patterson was substantiated by his own letters produced by Mr. Ames. The good Mr. Wilson, who, if President Grant should die, would now be president of the republic, was shown to have "invested" a sum of his wife's money" in the stock; and Senator Logan, of all the accused senators, alone came forth triumphant from the ordeal. The house committees were equally successful in their searches. They found that Messrs. Brooks, Dawes, Schofield, Bingham, Kelly, and Garfield had all received shares of the stock, or dividends therefrom. Some of them had "bought" it from Mr. Ames at 100, and sold it back again in a week at 350; others had only promised to buy the shares, had "paid" for them in a few weeks out of the "dividend" which Ames had said was due them, and had then released him from the obligation of delivering the shares. A number of other members had had some curious transactions in the stock, but they had covered them up so well that the truth could not be ascertained. It was clear enough, however, that the electioneering canard" was only too true, and that at least ten of the best known and most highly honored legislators of the country had been guilty of unblushing and criminal acceptance of bribes from a fellow lawmaker.

What has been their punishment? Let the reader imagine what would have been the fate of an English legislator detected in such crimes, and then measure the difference between England and America by what follows. A resolution for the impeachment of the bribed and perjured Colfax failed by a majority of three votes. The expulsion of Senator Patterson was proposed, but the resolution was not acted upon before the end of the session, with which his term expired, and he will escape punishment; no action whatever was taken in the case of Senator Harlan, whose term also ended on the

4th of March; and Senator Wilson was "whitewashed" by the representation that he acted "unwittingly and in good faith." The guilty representatives escaped as cheaply. All but Ames and Brooks were reported by the committee to be such innocent lambs as to be "guiltless of corrupt motives" in allowing themselves to be bribed, and to be quite ignorant of what sort of a concern the Credit Mobilier was; and Ames and Brooks were let off with a vote of "condemnation" of their conduct—a vote at which they simply laughed.—*Morning Post.*

UTAH NEWS.

SALT LAKE ASSOCIATED PRESS DISPATCHES.—George Alfred Townsend in the *Chicago Tribune*, says:—The people of the country have been reading for several months telegraphic dispatches from Salt Lake City unworthy of the Associated Press and of the press of the United States. These are written by a man named Oscar G. Sawyer, who was carried out to Utah by the Gentile Ring to assist in dividing the raiment of the Mormons and stealing their provender. If the Associated Press can keep such an Arab to argue every morning through all the papers of the United States, hereafter offices in that Association will not command salaries that will be fat things to purchase. Our own morals at Washington are not such, at the present moment, that we are now to reform the Mormons, who have, at least, no hypocrisy in their practices, and whose gospel does no harm to men and women away from home. When Congress refuses to expel Ames and Brooks for swindling and bribery involving a loss of $40,000,000 to the United States, what moral authority has it to advance upon the Mormons with the sword of the Lord and of Gideon?

The following are from the *Deseret News*:—

UTAH.—There is a slight allusion to Utah in the dispatches to-day, [March 13.] A New York *Herald* reporter is said to have interviewed President Grant, when the latter is credited with saying, "People of Utah obey laws." From the muddled-up way in which many dispatches reach the papers it is sometimes difficult to get at their real purport. Whether President Grant made such an observation or not it is nevertheless true that the people do obey the laws, and it is to be hoped that he did, for it will show that the President has sound understanding of the situation of affairs in this part of the country, and that he begins to see through the motives of the falsifiers of the people of Utah. It may be, however, that the sentence as sent over the wires may need reconstructing. Be that as it may, it is well known by everybody acquainted with the bulk of the people of Utah that they are really the most peaceable and law-abiding community of citizens in the country, the efforts of their enemies to make it appear otherwise to the contrary notwithstanding.

THE CHURCH IN THE STATES.—Elder Henry G. Bywater writes from Williamsburg, Feb. 28th, that he visited Providence, Rhode Island, recently, where he organized a branch of the Church, numbering twenty-five members. It is expected that the emigration of Saints from the States will be large this coming season.

FOR EMIGRANTS.—A new and substantial building is in course of erection in the Tithing Office yard, [Salt Lake City] which is to be used for the accommodation of emigrants arriving here without any home to go to, until they are in a position to provide for themselves. The building will be 43 by 20 feet, two storeys high, and will have a porch on the south side.

CREDITABLE.—A gentleman who recently visited Alpine, Utah County, informs us that, while there, he made the discovery that there was not a young man in the whole settlement addicted to the filthy habit of using tobacco in any form whatever. This is very creditable to the young men of that place, and

it is to be hoped, if there be any of riper years who continue to indulge in the habit, that they will soon act upon the laudable example set them by their juniors. It would be a subject for still greater congratulation if the same could be said of the young men of all other settlements of the Territory as can be said of Alpine in this matter. Boys and young men who think it makes them appear manly to use tobacco, are grossly mistaken. Those who desire to not only appear but to be manly can best attain that point by imitating the good qualities of their seniors—it can never be done by aping their vices.

The *Salt Lake Herald* gives the following :—

HON. W. H. HOOPER.—Last evening [March 15th] the delegate in Congress from this Territory, and the delegate elect—Hons. W. H. Hooper and George Q. Cannon—arrived from Washington. A special train, bearing a party from this city, met them at Ogden, and in it they traveled down from the junction. Among those who met the distinguished gentlemen, were ex-Governor Brigham Young, Mayor Wells, ex-Governor Mann, General Eldredge, Hons. J M. Barnhisel, John Taylor, William Jennings, B. Young, jun., J. F. Smith, Bishop F. Hunter, and a number of other gentlemen, with ladies accompanying; Captain Croxall's brass band, and Captain Beezley's martial band, the whole forming a most pleasant company. On the arrival of the U. P. train at the platform, at Ogden, the brass band struck up "Home, sweet Home," crowds looking on and listening to the charming strains as the two gentlemen were warmly welcomed by their constituents. The martial band next struck up, and the gentlemen were escorted to the waiting train, which soon started for Salt Lake, music and animated conversation cheering the downward trip. Both looked and felt well; evidently they had lost no flesh over the wonderful "worry" which newspaper correspondents intimated they had suffered in Washington. Several circumstances made this reception a timely and appropriate one. Mr. Hooper has faithfully and diligently represented this Territory at the national capitol for ten years, and it is doubtful if any other representative of the people, holding a position in Congress, has ever before, for the same length of time, enjoyed so much of the confidence of his constituents, or so well deserved it. During his congressional career many measures beneficial to Utah have become law, but none of the proposed ones, inimical to the Territory and to the majority of its people, have passed Congress; for he was not a member of that body when the act of 1862 was passed, although he was chosen that year, in conjunction with Mr. Cannon, to represent the State of Deseret under the State Constitution then adopted in this city. This of itself will be a gratification to Mr. Hooper, now that he has, for a time at least, retired from political public life. We cannot but congratulate the Territory upon the gentleman elected to succeed our late delegate. Mr. Cannon's ability, high sense of honor, integrity and faithfulness in the discharge of duties entrusted to him by the public, are well known; and we heartily wish him as successful a political career in the national capitol as Captain Hooper has enjoyed. Mrs. Hooper and family returned with the captain, and their many friends will be pleased to know that all are in excellent health.

HABEAS CORPUSSED.—His honor, Judge Hawley, perpetrated another *habeas corpus* yesterday, [March 15th] on the person of James Dunn, convicted of highway robbery committed in this city and sentenced to the Penitentiary for two years, by the Probate Court of this county. Judge Hawley does not believe in Probate Courts, but he does believe in *habeas corpusses*, as Dunn discovered; but inasmuch as his honor had a sort of a kind of an idea that Dunn hadn't done exactly the honestest thing in that little highway transaction he recommitted the said Dunn—"done" him again, you see—and left him in the care of Warden Rockwood until Monday, that a new complaint might be made out. It is unnecessary to state that the recommitment was to the District Court, before Judge McKean; but as Judge McKean rather holds that no such commitment can be made—as may be gathered from recent

decisions—the question is whether that Court will not quash proceedings in consequence of illegality in the commitment. Heaven send us a lawyer—that is, if Heaven has any dealings with that class of gentlemen!

CAN'T BE.—It is reported that a private telegram from the "general" says he has resigned as register of the land office in this city. It surely can't be! Our warmest friends wouldn't thus desert us and office at the same time, without more cogent reason than has yet appeared.

Major General the Rt. Rev. Dr. Newman has been re-elected chaplain of the Senate. He prays with such unctiousness over those lambs of the fold who may be smitten with Credit Mobilier scab, that a continuation of his petitions is evidently desired. He couldn't obtain the coveted bishopric which the Methodist Conference had to bestow, but he has secured the *per diem* which the Senate pays for its praying. Yet why it should hire its praying out, and not let it by contract on shares, with such pious souls as Harlan, Pomeroy, Patterson, *et al.* in the chamber, is more than we can see. But Parson Newman's success in retaining the position, with its increase of salary, reminds us that the *New York Herald* has this to say under date of Feb. 26th:—"The Senate has devoted to-day to the discussion of a bill designed to overthrow the Mormon religious and civil rule in Utah. Chaplain Newman, who has been very active in this crusade, was on the floor of the Senate all day, going from Senator to Senator to prompt remarks." And thus he would avenge his defeat in the New Tabernacle in this city. If Professor Pratt hadn't demolished him with passages of Scripture, and floored him with Hebrew quotations, his reverend parsonship might have been as active in urging a mission of praying parsons as he now is in lobbying for missionary jurists to be thrust to greatness by Sheridan's bayonets.—*Salt Lake Herald.*

REAL ETIQUETTE.—In those homes where parents observe all the little courtesies belonging to refinement of social intercourse, in daily life, are reared and educated the true ladies and gentlemen of society. The charms of beauty, of gracefulness and of manners, are born of the inward soul, and are qualities of the mind, not of the outward person. Books on manners and etiquette are unnecessary for children whose parents possess the simple yet important tact of making themselves agreeable and courteous in the family circle. For young people will unconsciously imitate those ways, tones and expressions with which they are familiar, and that influence becomes a part of their natures. A woman who bears about her a continuous care and thoughtfulness for the happiness of others, gives her offspring truer and more lasting lessons in etiquette, by her daily example, than years of study and countless lectures upon the subject would enable them to acquire. A cordial and pleasant manner bears a force of sunny magnetism, the influence of which is felt by all who approach the agent of such power; and true civility often does good when most unconscious of its ability. If we notice carefully that which is unpleasant and disagreeable to us in the conduct of others, and avoid making use of anything similar, and observe closely those obliging, modest merits in the characters of those whose companionship is ever fascinating and desirable, and cultivate like principles, we need waste little thought besides on etiquette.—*Woman's Exponent.*

SOWING WILD OATS.—Of many a young man to-day whose life is irregular, if not flagrantly criminal, fond friends are saying, "Oh, he is only sowing his wild oats." Sowing his wild oats, indeed, but not in the sense intended, not in the sense of burying them, but sowing them as the terrible seed of a more terrible harvest. It is false, parents, that such a youth has rich promise in it. It is false, young man, that you can transgress great moral laws and form vicious habits, and on arriving at manhood cast them off as easily as you can change your dress. The law is that you will reap in manhood what you sow in youth; that and not something else.